

only way to reach the mass of the people seems to be through their chiefs, and Elder Price thinks a favorable impression was made upon some of them, and looks for good results therefrom in course of time. Considerable persecution and some little mob violence were experienced by the Elders in that region from the white people, instigated, as usual, by preachers. A notable exception in this respect is mentioned in the case of the Castellites, a religious sect of that part, who treated the Elders with kindness and sympathy. On the whole Elder Price enjoyed his labors and does not regret having gone upon his mission.

Elder Jas. M. Thomas, of Smithfield, who went and returned simultaneously with Elder Price, labored while absent in Eastern Tennessee, Western North Carolina and Virginia, was fairly successful in his labors and found considerable enjoyment therein.

Elder H. B. Morris, of Mesa City, Arizona, called at our office on March 12 upon his return from a mission. He left home in March, 1887, accompanied by Elder David Hibbert, and the two labored together in Northern Alabama for the first six months, at the end of which time they separated. Elder Morris proceeded to Southern Alabama and subsequently to Northern Florida, where he continued to labor, in company with Elders Woodbury, of this city, Wilson Pickett, Done and Maxwell until the close of his mission last week. He reports very favorably of the results attending the efforts of the missionaries in the field which he has just quitted, although some considerable opposition has been occasionally encountered among some of the residents of northern Alabama. By the large majority of the people, however, the missionaries have been treated with much kindness and consideration, and among all classes there appears to be an eager desire to investigate the truths of the Gospel. The meetings are fairly attended, and Elder Morris expresses his confidence that a successful future now awaits the work of the missionaries in the sphere above mentioned.

Elder Henry W. Miller, of Farmington, Davis County, who has just returned from his mission, made a call at our office March 12. He was of a party of fourteen missionaries who left Salt Lake on February 15th, 1887, for the Southern States. He went to the Virginia Conference and labored in Grant County, West Virginia, for the first eight months. Next he went to Maryland, and there continued for some six months, afterwards returning to Grant County and likewise laboring in Hardy County. Elder Miller was also working in Jefferson County for a little while. He met with very fair success throughout the mission, and received good treatment at the hands of the people generally. He speaks especially of the hospitable nature of the residents in West Virginia, by most of whom he was

warmly received. Some little opposition was met with, but nothing worthy of note. In Maryland, it appears, no Elders are at present stationed. Elder Miller himself baptized 12 persons in the course of his labors, and assisted in the baptizing of fourteen others. He assures us that he is very hopeful of a good time in the future for mission work in the places above mentioned. Elder Miller returns home in excellent health and spirits.

### AMONG THE MORMONS.

Passing through one of the vast desfiles of Southern Utah in charge of a Mormon stage driver, I was viewing with wonder the masses of riven rock which arose on either side of the road; gigantic forms which recalled forts and cathedrals; pyramids and towers by turns. "I have a theory," said the old man, somewhat shyly, "about such looking rocks as these. I think they were split off in the earthquake at the time of the crucifixion." I suppose I should have smiled at such a fancy, but I could not. It seemed to me a touching fact that simple faith, with which the world has almost parted today, should nestle in forlorn and ill-famed Utah. The old Mormon in question was a good old man, but at the time was avoiding the officers, together with his employer, for both were polygamists. He took very good care of me during the journey, and told me, among other things, a different story of the death of Captain Gunnison, who, it may be remembered, was killed on Sevier River, from that generally received as the truth.

I had always understood that Utah, outside of the cities, was unsafe for a lady to travel in. I have not found it so. Twice I have made a trip across the desert under the care of old Mormons who were as gentlemanly as could be expected. Once, tired, cold and utterly worn out, at a railway station, I was indebted to a Salt Lake gentleman for small courtesies that the surly Gentile agent was incapable of showing.

A neighbor of mine spent a summer on a cattle ranch in sole charge of two Mormon boys, and could not have been more considerately and respectfully treated in any place. I mention these little things as they contradict the general impression. I have been frequently alone on the ranch in what is considered a very rough part of Utah, but never found cause for uneasiness.

There are a great many crimes with which they are charged, as a class, that Mormons disclaim, and their side is worthy of a hearing.

"How could we help admitting bad men?" said an elder to R. one day. "They came to us as they might have come to people of any denomination, claiming they had repented and were baptized. We could expel them when we found out their real character, but not before their crimes had brought us all into disgrace."

I knew of a Gentile employer who hired Mormon boys at a dollar a day

for the hard work of digging a ditch, fed them on bread and tea and charged them up with the time they spent getting their meals ready; charged them for ammunition used to kill deer, which he took; for every delay caused by a shower; charged them, in fact, till they had almost nothing to collect, and then kept them riding some weeks over the country to find him and get that little.

On the other hand, Mormon contractors have been known to feed and pay their men well, and on time, like honorable men.

We must remember that, in building up their Church, these Mormons took such material as they found among the poor of the old world. Hopeless, homeless people, such as had no future and no training. They transplanted those human seedlings into the pure mountain air, they set them to work in lovely valleys and they gave them the power to make homes surrounded by gardens and groves.

Industry they do show, in a marked degree, and they have a knowledge of irrigation far surpassing Colorado farmers. I may be mistaken, but I judge the Mormons to be open to good influences, and possessed of excellent traits, if you will only try to look at them without prejudice. There is yet another accusation brought against the sect which may be true in part. It is said they will give neither work nor credit to Gentiles, nor deal with them fairly.

In the case of this settlement Mormons have given time on many things, they have given seeds, cuttings, etc., quite as freely as could be expected, and, in general, proved good enough neighbors to people who were willing to work their way.

But for the professional politicians who infect Colorado like a disease, Utah has no room. Men of that class, who desire to live without labor, are gradually and surely starved out. There are no chances for them to exercise their talents. As a consequence, perhaps, the taxes are very light and do not oppress the poor farmers who are building up homes.—*M. M. R., in Denver News.*

### THE COSTS BILL.

On March 11 Mr. Clarke completed the costs bill against the trustees, as follows:

United States vs. The Late Corporation of the Church of Jesus Christ of Latter-day Saints et al. Clerk's fees up to time of withdrawal of school trustees in matter of charges against receiver and counsel and in matter of contempt:

Dec. 1—Filing petition of School Trustees.....	25
" 1—Entering order of reference to Harkness.....	1 10
Dec. 8—Filing answer of Dyer, Williams and Peters.....	25
Dec. 18.—Filing report of Harkness.....	25
Jan. 12—Filing notice of motion for rule against Dyer.....	25
Jan. 14—Entering order setting time for hearing application for rule.....	30